

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

Vol. XXIII.]

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[No. 7.]



Front view of

St. Michael's Church


CHARLESTON, S. C.

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Church Societies in South-Carolina.

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4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.

THE
CHARLESTON GOSPEL MESSENGER,
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No. 271.

FOR THE GOSPEL MESSENGER.

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CALVINISM—No. 1.

It has always been to me, Messrs. Editors, a matter of surprise, that so much weight should be attached to the opinions of one who contributed so little to the salutary advancement of the Reformation; as the individual who founded the sect and creed embraced in the title of this article. Coming into the field of active operations long after the appearance of the great Reformer, whose difficult task it was to brave the uncompromising hostility of Pope Leo, and in fact to encounter all the principal hardships consequent upon the commencement of so bold and dashing an enterprise, John Calvin found abundant leisure to sit down and concoct plans of action by which his followers might be enabled to cast a firebrand into the ranks of the original Reformers, through means of which his chief object, the indulgence of an ambitious desire of rule, might be gratified. With this aim he endeavored, with but too much success, to raise a large band of disciples, who have extensively carried out and improved upon his creed in their own way, and who, split up by never-ending schisms, into innumerable parties and sub-divisions, have been wrangling and quarrelling among themselves ever since. That this pernicious doctrine has found its way within the Episcopal fold, and begun there too to lay the foundation of discord, is but too true to be doubted, when the evidences are periodically presented to our view through the medium of the pulpit and the press. The much to be dreaded issue of such a state of things is mitigated in its unfortunate tendency only by the earnest hope which we may yet be permitted to indulge, that its influence may not be wide-spread.

I have so far merely assumed that the Calvinistic creed has an injurious tendency. The task still devolves on me to prove this important point, to the satisfaction of *the unprejudiced*.

In the first place, I take the bold ground at once, that however industriously the advocates of this creed, may glean arguments from the Bible in their favor, *the doctrine is absolutely and emphatically contrary to the expressed revealed will of God and the teachings of his holy prophets and apostles from time immemorial.*

The Old Testament records instances of *nations having been chosen by God*, for the more liberal dispensing of temporal benefits. We have no authority for believing that He ever selected individuals over others, unless in particular instances, for the accomplishment of some great and important purpose. In the first ages of the world, it was the will of the Creator, that a succession of miracles should display the most striking manifestations of his power. It was his design that *particular nations*

should as a peculiar people, set forth the light of his glory and wisdom. It was his pleasure to set apart tribes of people, composed of those who regarded and obeyed his commands, for the accomplishment of his great designs. This was right—and has been recognized through all subsequent ages in the provisions of the national economy, while duty compels submission, patriotism acquiesces with cheerfulness in the well-known principle, that each individual as part and parcel of the nation must rejoice or suffer with it, in increase of blessings or deprivation of privileges. *As individuals*, men are singly responsible for their own actions. *Temporal blessings* are lost “to the third and fourth generation” of those who refuse to obey God, while for the eternal destiny of them as well as every other class of sinners, the atonement of Christ has amply provided against the general condemnation arising from the fall of Adam—

“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of prisons to them that are bound.—*Isaiah lxi: 1, 5.*

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price.”—*Isaiah 51: 1.*

“Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.”—*Isaiah 55: 7.*

Surely, there is no reservation here. There is no distinction made in the announcement of the holy prophet between either nations or individuals, but all are called to rejoice in the great events, which are to usher in the coming of the *Saviour of mankind!*

2dly. It destroys the ground work of the Atonement.

Calvanism proclaims the total uselessness of Christ's advent upon earth. *The most reasonable, most scriptural and most charitable inference* is that “*Christ died for the sins of the world*” “*For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*” These scripture quotations and others which may hereafter follow, are sufficiently familiar to all to render it unnecessary to do more than refer to them. The Apostle John says “*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*” The same Apostle says in his Epistles. “*And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.*” Again—in Revelations “*And the Spirit and the bride say, Come.*” *And let him that is athirst come—“And whosoever will; let him take of the water of life freely.”*

Christ himself emphatically declares, “*I came, not to call the righteous, but sinners to repentance.*” Again, “*They that seek me early shall find me!*” Would the Saviour have given such an assurance to the whole of mankind promiscuously, if at the same time he had secretly pre-ordained a very large majority of them to eternal damnation? Or would it even have been necessary for him to extend the invitations of grace to all, if another large portion had already been pre-ordained to everlasting reward? The idea would appear ridiculous—absurd. In all his teachings and those of the prophets—who went before him, there is not a single sentiment to be found which would encourage the suspicion, that

any such halfway or uncandid measures were ever contemplated, or that the grand and sublime plan of the Christian dispensation was ever intended to be otherwise than the holy prophets had given the world reason to believe. Calvinists overflow abundantly with texts of scripture from the writings of the Apostles, with which they triumphantly proclaim the confirmation of their views. But are God's own words to be placed in subserviency to those of any apostle, prophet, inspired man, or preacher, *who lives, or has ever lived in this or any other age of the world?* If the preaching of the Saviour himself, and that of any of His Apostles, whom He himself created and ordained to be *His servants*, appear to any, irreconcilable, is there, should there be any doubt as to which of the two we are bound to embrace? But we appeal to the writings of the Apostles themselves for still stronger confirmation of our position. "*As many as received him* says St. John, (chap. i. 10, 12,) *to them gave he power to become the sons of God even to them that believe in his name.*" And again "*The law was given by Moses, but grace and truth, came by Jesus Christ.*" In confirmation of this, Christ himself says. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, *That whosoever believeth in Him should not perish, but have everlasting life.*" "He that believeth on the Son *hath life everlasting*—and he that believeth not the Son *hath not life*—but the wrath of God abideth on him, (John iii : 5, 14, 15 and 36.) *The Father judgeth no man—but hath committed all judgment unto the Son.* (John v : 22.) Here is at once a plain declaration from the lips of Christ himself which leaves us the inevitable inference, that however inflexible and uncompromising in administering justice, Calvinists are so eager to represent the Creator of the world, that sternness and inflexibility are totally destroyed and merged in the loving-kindness and mercy of His Crucified Son!

"I am the bread of life—he that cometh to me shall never hunger—and he that believeth on me shall never thirst. "Him that cometh unto me I will in no wise cast out"—"*This is the Father's will which hath sent me,*" that of all which he hath given me *I should lose nothing*, but should raise it up again at the last day." "And this is the will of Him that sent me that *every one* which seeth the Son and believeth on him may have everlasting life." (John vi : 35, 37, 39.) "I am the light of the world, he that followeth me *shall not walk in darkness*, but shall have the light of life," (chap. viii : 12. "I am the door—by me *if an man* enter in he shall be saved." (chap. x : 9.) "I am come, a light into the world, that *whosoever* believeth on me *should not abide in darkness*. And *if any man* hear my words and believe not. *I judge him not*, for *I came not to judge the world, but to save the world.*" (chap. xii : 46, 47.) This is what the Apostle John testifies both by his own teachings and those of the Saviour which he records. Now let us see what the Apostles say of the matter. St. Luke gives us, these as the words of the Saviour. "*Whosoever*, shall confess me before men, him will I also confess before my Father which is in heaven." (Luke xii : 8.) "Ask and it shall be given unto you ; seek, and ye shall find ; knock, and it shall be opened unto you—For *every one that asketh receiveth*, and he that

*The idea of discrepancy between the Apostles and their Master, is not to be entertained for a moment. St. Paul says, "we have the mind of Christ." 1 Cor. ii : 16.—Editor.

seeketh findeth, and to him that knocketh it shall be opened." (chap xi : 9, 10.) And Mark—" *There is no man that hath left house or brethren, or sisters, or wife or father, or mother, or wife, or children, or lands, for my sake and the Gospel's. But he shall receive a hundred fold now in this time, and in the world to come, eternal life.*" (Mark x : 30.) Now hear Matthew's record. Christ says, "The Son of Man is come to save that which was lost." (Matthew, xviii : 2.) Come to save that which was lost! "Again I say unto you, that if any two of you (!) shall agree on earth as touching any thing they shall ask, it shall be done for them of my Father which is in heaven." (chap. xviii : 19.)

St. Paul says in his Epistle to the Romans, (chap. ii : 11.) "There is no respect of persons with God." Again speaking of the object of Christ's coming, "As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." (chap. v : 18.) "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God." (chap. iii : 25.) "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit." (chap. viii : 1.) "For the scripture saith" Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved!" (chap. x : 9 to 13.) "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners!" Timothy i : 15. "For we have not a high-priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin! Let us therefore come boldly to the throne of grace, that we may find mercy and grace to help in time of need." Hebrews iv : 15, 16. St. James in his general Epistle gives this further encouraging counsel to sinners. "God resisteth the proud but giveth grace to the humble." "Draw nigh to God and He will draw nigh to you." "Humble yourselves in the sight of the Lord, and He will lift you up." James iv : 6 to 10. St. Peter says, in the same connection "If ye call on the Father, who without respect of persons, judgeth according to every man's work," pass the time of your sojourning here in fear. Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold. But with the precious blood of Christ as of a Lamb without blemish and without spot. (Peter i : 18, 19.) "Who, his own self bare our sins in his own body on the tree; that we, being dead to sins should live unto righteousness, by whose stripes ye were healed." (chap. ii : 24.) The Lord is not slack, concerning his promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (chap. iii : 9.)—St. John, in his general Epistle, declares Christ to be the propitiation for the sins of the whole world." (chap. ii : 2.) "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." (chap. i : 7.) "We have seen and do testify that the Father sent the Son to be the Saviour of the world." (chap. iv : 14.)

I might pursue this branch of the subject further, and go on to multiply texts of a similar character and equally emphatic in their declarations, but the limits of an article like the present, would not admit of such enlargement upon one point. In my next, I will endeavor to show that the doctrines of Calvin are irreconcilable with the character of a Great and Holy God, the Free-agency of man, and indulgence of those noble and benevolent feelings of the soul, which serve to free it from the contaminating influence of gross and selfish prejudice.

Yours,
LUTHER.

EXHORTATION AT A DEACON'S ORDINATION.—*Extract from it.*

There are considerations connected with the present ordination, which cannot but be grateful to every member of this flock.

In the Church of the old dispensation, it was divinely ordered, that the ministers of religion, should be exclusively from *one* of the 12 tribes. In the new dispensation, there is no such requisition, and yet, it is not a little remarkable, under the arrangements of divine providence, that a large proportion of the ministers of the Christian Church have been of the same family, that is, have borne to each other the relation of ancestor and descendant, of father, and son, or of brother and brother.

The near relationship of the candidate for holy orders, now before us, to a former Rector of this Church, is a cause for mutual congratulation, and for the indulgence of the hope, that he may emulate the excellencies of his honored ancestor—his ardent piety—his enlarged benevolence—his zeal as a minister of Christ—his learning as a theologian—his soundness in the faith—and his devoted attachment for, and exact obedience to the Church of his vows—and that his ministry may be equally happy, and successful—securing to him the respect of the community, the affection of his people, and, as we humbly trust, the reward in heaven of those who, through the grace of God assisting them, have turned many to righteousness, and brought them to glory. They are no common place, and unduly weighed expressions, which we have now applied to the character of the late Rev. Alexander Garden, who was for 23 years, the Commissary of the Bishop of London for North and South Carolina, and the Bahama Islands; and for 34 years Rector of St. Philip's Church, Charleston.

To any one who might desire to know more of this eminently useful minister of the gospel, we would refer them to his biography, identified with the history of the Church in these United States, and to his publications, as wise as they were necessary for the times, and the country, and more particularly to the records of the Vestry of this parish.

Among the first, who undertook measures for Christianizing the African race among us, was he of whom we have been speaking. His wisdom was a guide, and his example an incitement to others, and in this cause for "the poor," (emphatically the poor of our land,) no one was more zealous, judicious, and under the blessing of God, more successful.

Into that portion of the vineyard allotted to you, my young friend, which you are immediately to enter, the far greater number of the flock

belong to that humble class now alluded to—and the sympathy, the solicitude, the persevering efforts, and the blessed results of the endeavors, of your pious ancestor, in the same line of duty and privilege, cannot but prove valuable to you, both for instruction, and encouragement.

To his views of Christian doctrine, in particular, on points which have been controverted, as the character of “original sin;” the nature of faith; the necessity of Christian works; the covenant of baptism; the distinction between regeneration and renovation, (set forth in his publications,) I would invite your attention, and I add, his affectionate sense of the relation, which a pastor bears to his people, and his enlightened, ardent, steady, consistent, practical attachment to our branch of the Church of Christ—the Church of his decided preference, and solemn vows. Wherever you may minister, may you gain from your charge the testimony, which was given to your relative by his charge: “We can with truth aver, he hath been a good shepherd of Christ’s flock”—and in the final day, may the great Shepherd of the sheep—our divine Redeemer, Ruler, and Judge give you *his* all-important testimonial: “Thou hast been faithful over a few things, I will make thee ruler over many things.”—Amen.

FOR THE GOSPEL MESSENGER.

THE HOLY COMMUNION.

“As the Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome has erred, not only in their living and manner of ceremonies, but also in matters of faith.” The mysterious providence of God, allows one and another Church to go astray from the strait path wherein it was ordained that they should walk. The religious world at the present day, present remarkable phenomena. Leaving all other christian bodies to manage their own concerns, let us look at an acknowledged fact, in regard to the Protestant Episcopal Church; there are two parties mutually accusing each other, of having *tendencies* to opposite extremes; the one to the errors of Romanism, the other to the errors of Evangelicalism. God works often in a mysterious ways; and if the writer of these lines is not mistaken, he sees a small cloud arising no larger than a man’s hand, which is to overspread the zenith of our barrenness and pour down refreshing showers of rain. Such is the jealousy of party spirit, that it is an effectual barrier against conviction of error from the opposite party. The conflicting tendencies of hostile nations sometimes admits a mediatorial power, for the settlement of the difficulties which must, if allowed to go on in bitterness, inevitably produce desolation and death. Let the Church learn a lesson of wisdom from the world, and from either tendency settle down in Catholic truth. If there be any such verity, it is contained in the Southern Christian Advocate. We honor the man who in these times of Socinianizing tendencies, can thus boldly witness for *the real spiritual presence* of the Saviour, and for *a feast upon this sacrifice*. The following can be found under the date of August 7th, 1846, Vol. x: No. 9. After alluding to

the "*Trans*," the "*Con*," and the "*tertium quid*" under the heading of THE REAL PRESENCE, the following is entire *verbatim et literatim*.

"We never can believe, that the Lord's Supper is nothing but a monument or memento of the Saviour's death, in the same way that the stony pile set up at Gilgal was a monument or memento of the miraculous passage of the Jordan. It is all this—but it is more than this. There is in this sacred feast "a communion of the body and the blood of Christ." But this is a *spiritual* communion or communication, nevertheless it is not the less *real*, because it is spiritual—it is an actual participation of the merits of the atonement—a re-alization of the benefits resulting from the sacrifice of the sin-atonning Lamb. It is in fact—as the ancients expressed it—a feast upon this sacrifice. We mean, of course, in the case of those exclusively who worthily unite in this solemnity. Christ is, moreover, personally present in this ordinance, not merely as his divinity is every where present, but as that divinity benignly manifests itself to the two or three that are met together in His name. He cannot discharge a single mediatorial act separate and apart from his divinity. But the highest acts of mediation, are performed by him, in behalf his people, when their senses are pressed into the service of their faith, and they symbolically eat the flesh and drink the blood of the Son of God. There is an expressiveness of action and an intensiveness of import in the celebration of the Lord's Supper, which cannot fail to impress the spiritual communicant with the idea, that he is somewhat nearer the Cross when at the sacred table, than when he is in any other place—the closet not excepted. And although he may not like the expression—*spiritual presence*, because it is confessedly vague; and though he may be afraid to use the phrase—*real presence*, because it has been so shamefully perverted and abused, yet he feels the reality of the Saviour's presence in the preciousness of his communicated merits, and in the power of his overshadowing divinity. Thus the communion is to him a means of grace, as well as a memento of mercy and a pledge of glory. And this is what we understand by the real presence, and to this view, no exception can be taken by the most fastidious theologian, provided the bible be the text book, and the experience of spiritual communicants be the commentary."

This subject is touched with a master-hand in the following extract from Dr. Brevint :

" ' This victim having been offered up in the fulness of times, and in the midst of the world, which is Christ's great temple, and having been thence carried up to heaven, which is his sanctuary ; from thence spread salvation all around, as the burnt offering did its smoke. And thus his body and blood have every where, but especially at this sacrament, a true and real presence. When he offered himself upon earth, the vapor of his atonement went up and darkened the very sun : and by rending the great veil, it clearly showed, he had made a way into heaven. And since he is gone up, he sends down to earth the graces, that spring continually both from his everlasting sacrifice, and from the continual intercession that attends. So, that we need not say, *who will now go up into heaven ?* Since without either ascending or descending, this sacred body of Jesus fills with atonement and blessings the remotest parts of this temple.' "

“The prolific muse of Charles Wesly brooded over this eloquent passage, and the genial influence of more than Parnasian inspiration, warmed it into the divine production, with which we will close this article. It is one of those deep, earnest, impassioned effusions, which fasten with so mysterious power upon the pious heart, that it may be read or sung a thousand times without any abatement of its effect. Strange that it was not incorporated in our standard Hymn-Book:

“THE DIVINE OBLATION.—*By Charles Wesly.*

“Victim divine! thy grace we claim
While thus thy precious death we show;
Once offered up a spotless Lamb,
In thy great temple here below,
Thou did'st for all mankind atone,
And standest now before the throne.

“Thou standest in the holiest place,
As now for guilty sinners slain,
Thy blood of sprinkling, speaks and prays,
All prevalent for helpless man;
Thy blood is still our ransom found,
And speaks salvation all around.

“The smoke of thy atonement here
Darkened the sun and rent the veil,
Made the new way to heaven appear,
And showed the great Invisible;
Well pleased in thee our God looked down,
And called his rebels to a crown.

“He still respects thy sacrifice,
Its savor sweet doth always please,
The offering smokes through earth and skies,
Diffusing life, and joy and peace:
To these thy lower courts it comes,
And fills them with divine perfumes.

“We need not now go up to heaven
To bring the long-sought Saviour down,
Thou art to all already given,
Thou dost e'en now thy banquet crown:
To every faithful soul appear;
And show thy real presence here.”

It appears to the writer that the *tendencies of party* would rather recoil at such a representation of the sacrament of the body and blood of Christ, and yet it is found in the Methodist Episcopal Church, South. There is an error in it, it is confessed, where the divine and poet would seem to make Christ sacramentally present, where no sacrament is. Not every poetical expression or conception is Catholic theology; but it must be confessed, there is seldom found in the columns of a Protestant newspaper more wholesome truths upon “the sacramentarian controversy” which now “is agitating the Church to an extent unknown since the days of Luther, Zuingli, and Calvin.” It has appeared to more minds than one, that the present efforts in the Church, the *public* and *private* controversy; has for its object TRUTH—*religious* truth—*liberal* truth—*Catholic* truth. It is possible, owing to the blending tendency of contention, that success in number and influence, will be the principal object of regard for the *spirit of tendency*; and if this be the case

now, or should ever be the case, can we doubt, but God will punish us that we may no more go astray from truth and righteousness, or, regardless of his admonitions and stripes, that he will cast us off? and give to the daughter the heritage of the mother.

S. C.

FOR THE GOSPEL MESSENGER.

MESSRS. EDITORS :—The enclosed manuscript was recently discovered among the author's papers, having been written many years since and mislaid. On being submitted to the perusal of an intelligent Churchman, it was returned with the following note. If your judgment coincides with that of the writer of this note, it is at your service for the Gospel Messenger.

SENEX.

Dear Sir :—I have perused your rules &c., and think they contain the best arguments, I have hitherto seen in favour of our stated forms of prayer, as distinguished from the extempore worship of Dissenters. The short reasons from Bishop Taylor, I think, might be advantageously compressed into fewer heads. I should like to see the rules printed on a large sheet and placed in a conspicuous part in all our churches.

Yours respectfully, R. S. B.

RULES AND PRACTICE

Of the Protestant E. Church, concerning Prayers in Public Worship.

If we look into the directions and examples the sacred scriptures afford us, for the public performance of our prayers to God, and consider the worship of our Church, and compare it with them, both as to the words and matter of our prayers, it will clearly appear to our comfort.

1. That there is not anything we ask of God in them, which he has not particularly directed us to ask; or any thing for which we ought to pray, that is omitted. This advantage we have towards the proof of this point, that our prayers are fixed, and stated, and may be examined by all who have a mind to be satisfied in this respect. An advantage we gain by putting them into a *set* and prepared form of words, according to the command, and example of holy men in former ages; whereas, it is impossible for such as use only extempore prayers, thus to justify their service; because their prayers are altogether uncertain, and depend upon the present thoughts of the speaker.

2. Our Church requires the people to join their voices with the minister, in some of the prayers in which they are more particularly concerned, and which seem of the most common, and greatest moment: such as the General Confession, and the Lord's Prayer.

3. Our Church has assigned for the people, some short answers or prayers, whereby they may be excited and stirred up to attention, and to signify their concurrence with the minister. Thus, to every prayer and blessing, they are required to answer, *Amen*, as we find the people did at Corinth; and to join unanimously in some other short ejaculations, to implore God's mercy, or to beseech him to hear us. In all which, we have the warrant of Scripture; and it is plain to any one, who will be at

the pains to consider our service, that we have taken the rules thereof from Scripture, and have not invented a service out of our own heads ; and then (as is too often the custom of innovators) endeavoured to make the scripture comply with it. The first reformers of the Church, would never have retained and prepared forms of prayers, had they not found such forms in Scripture : They would never have required the people to join their voices in some prayers, and in answers to others, if the examples of Scripture had not led them to it. They professed, that their design was to make the word of God their rule ; and we see how exactly they conformed to it, in those particulars.

I shall now add some short reasons for *set* forms of prayer from Bishop Taylor's Preface to his work, entitled *Apology for the Authorized Liturgy*.

" 1. That we may imitate the perpetual practice of the Jewish and Christian Churches.

" 2. That we may follow the example and obey the precept of our blessed Saviour, who established a *set* form.

" 3. That all who come, may know the nature of public communion, the settled principles of their religion, and manner of address to God.

" 4. That we may know before hand what to pray to God for, and not to do it by an implicit faith in extemporizers.

" 5. That there may be union of hearts, spirits and tongues.

" 6. That there may be a public symbol of communion, and that our united prayers may have more weight with God.

" 7. That the ministers less learned, may have provision of devotion made for them.

" 8. That the more learned, may have no occasion of boasting ; and so their prayers be turned into sin.

" 9. That extravagant levities, and secret improprieties, may be prevented.

" 10. That the offices ecclesiastical, may the better secure the articles of religion.

" 11. That they may edify the people, by their books of daily *use*.

" 12. That men, by the intervening of authority, may be engaged to devotions.

" 13. That not only the duty, but the very form of its ministration, may be honoured by the countenance of authority, and not exposed to contempt, by reason of the insufficiency of its external warrant.

" 14. To secure the ministry from intrusion of men, whom God hath not sent.

" 15. That the determination may not introduce indifferency, nor indifferency lead to a pure liberty, nor liberty degenerate into licentiousness, nor licentiousness into folly or vanity ; for this would be a sad climax, or ladder upon which are no angels ascending or descending, because the degrees lead to darkness and misery." SENEX.

ON THE CHRISTIAN TEACHING OF SERVANTS.

MESSRS. EDITORS :—In the Gospel Messenger for September page 170, I notice a valuable list of books on the important subject, which heads this article.

From inadvertence, I understand, the following publication, well worthy of attentive and frequent perusal, was not added, viz :

Pastoral Letter by the late Bishop Bowen, on the Religious Instruction of the People of Colour. G.

NOTICES OF NEW PUBLICATIONS.

The History of our Blessed Lord, in easy rhyme ; published by our General Sunday School Union, 1846.—This very interesting and useful little work is adapted to children still younger than those for whom the unrivalled divine and moral songs by Dr. Watts are specially designed. The first hymn is on "the creation, fall and flood" and the last (the 23rd) on "our Lord's Ascension into heaven." The order of events in Scripture history or more properly in the biography of our blessed Lord, or in his sojourn on earth, is followed ; and these specimens will recommend the book to the young and their parents, sponsors, teachers and friends generally.

But Jesus from His Father's Throne,
Beheld, with pitying eye,
That all the world was doomed to hell,
Unless He came to die.

And so He left the joys of heaven
And all His angel host,
And came on this poor, wretched earth,
To save His creatures lost.

And Mary was St. Joseph's wife,
And poor and humble too ;
Yet whatsoe'er His mother bade
Would Jesus always do.

And thus he taught each little child,
If he would please the Lord,
That he must do his father's will,
And mind his mother's word.

The Mystical Presence ; a Vindication of the Reformed or Calvinistic Doctrine of the Holy Eucharist, by Rev. John W. Nevin, D. D. 1846.—This is a remarkable book, and well deserves the attention bestowed upon it by our contemporary, "the True Catholic," which in its July and August numbers, has a well written review of it.

Dr. Nevin, is "Professor of Theology in the Seminary of the German Reformed Church" and such a book, from such a source, we hope requires a return to those sound views on this all important doctrine, which he shows conclusively, by ample quotations, men held in various Protestant Confessions, as that of Heidleberg and Westminster, the Gallic, Scotch, Belgic Helvetic, &c.. but which the "Modern Puritan Theology," has entirely neglected and disparaged.

We do not mean to say, that we agree with all the views put forth by the author, in this volume, but only to recommend it, as the best exposition of the doctrine of the Sacrament of the Lord's Supper, we have ever met with from one, who has not had the benefit of the Catholic teachings of the Church; and as containing much valuable information, which we have not seen collected together in any other volume.

We have our copy from John Russell, King street.

Eucharisticcn.—A Work on the Holy Communion, by the present Bishop of Oxford, (WILBERFORCE) 1844.—Since the days of the venerable and spiritually minded Bishop Wilson, we believe that no work of the same nature has appeared at all equal to this. The introduction is very beautiful; his ideas are clothed in the most elegant phraseology, while a sound Catholic spirit breathes through every line. In alluding to the prevailing and sinful neglect among Church-people, of availing themselves of the benefits of the divine grace, transmitted through the sacred Eucharist, he observes, "How many may be found in every Church, who rise with utter unconcern, to quit the half-concluded service, when they know that they shall soon be bidden to "draw near with faith, and take that holy sacrament to their comfort." It seems never to cost them a thought,—it is a settled principle, on which they may act without the trouble of a separate process of deliberation. The feast is not for them. Yet how would this decent multitude endure the address which in the old times of the Church they could not have escaped? "Ye that cannot communicate, walk off, and begone. Let no infidel be present; no heterodox person; no heretic." The extracts, which, like sparkling jewels, enrich the pages of this little volume, are selected from the works of the martyr, faithful unto death, Dr. Thomas Cranmer; and from the *Ecclesiastical Polity* of the eminently wise and holy man, Richard Hooker; we have also selections from the godly meditations of the martyred Laud,—from the writings of Dr. Henry Hammond (the devoted chaplain of King Charles I.) and from many other Divines whose names shone brightly in their generations, and who have left their works, rich offerings on the venerable altars of the Church of England. With reference to these extracts the author remarks: "We must live with those around us; to the contagion of their errors we are always exposed. These we must meet with, in some measure, even in our teachers; for our minds will more or less, be tinged with the prevalent opinions of the day. They, therefore, who would in any measure be free from this evil, must often retire from their immediate equals, to converse with men of other times. We must think their thoughts; we must look at truth with them, and see it in other lights and colours than those which have rested always on our own path: and this applies with especial force at this time, to the subject of the Eucharist. Discussion and division have been rife amongst us, and they have done their common work of evil; for as men contend, they strengthen their own views, and grow to look on others with a readier and more morbid exclusiveness. Each party sees strongly some portion of the truth, and in their zeal for it, too commonly forget that partial truth is amongst the most pernicious forms of error. At such a time the voice of the great and holy dead is of peculiar value. They are free from our conten-

tions ; and the harmony and grandeur which dwell on their passionless and even judgments, remind us of the peacefulness with which their spirits now embrace truth and one another in Paradise ; and their voice will be heard as from the depth of an oracle, above the strife and din of our jarring tumults."—*Calendar*.

Dr. Jarvis' Address, 1846.—We are happy that the first Address from the newly organized Board of Fellows to the Under-graduates fell into the hands of one so well qualified to inaugurate the occasion as Dr. Jarvis. The speaker very happily took for his theme, Christian Education, as distinguished from that of the *world*, and remarked at the outset, that, in recommending the former he must necessarily condemn the latter. Secular Education contemplates man as a creature of time and sense, and has reference solely to his well-being in this world. *Christian Education* regards man as *immortal*, and aims, by a progressive course of instruction and discipline, how to qualify him for a glorious immortality hereafter. Being born originally in sin—inheriting from Adam a fallen and depraved nature—a new birth is required *ανωθεν*, *from above*, or as our Saviour explains it, a "birth of water and of the Spirit"—which is effected in Holy Baptism, wherein, by the Holy Ghost, the child is taken out of the world, and "made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." Here, in this new birth, is the foundation of Christian education ; and in this Divine Kingdom it is, and "according to this beginning," the young Christian is to be trained up, under the promises of the Gospel and the sanctifying influences of the Holy Spirit, through the successive periods of Infancy, Childhood, Youth and Manhood, until he is made meet for the inheritance of the "Saints in light." This is but a very meager outline of the Address, which, we hardly need to say, was in the learned Doctor's characteristic style, very simple and clear in language, but rich and weighty in thought.

The best wish that we can breathe for Trinity College, for its members, and for the Church of which it is the nursery, is, that the principles of this Address may be adopted and carried into practice.—*Calendar*.

Publications for a Library by the American Sunday School Union.—It consists of 100 volumes, price \$10. The Protestant Episcopal Sunday School Union has for some time had a Library, and recently it has been reprinted in 100 volumes, price \$10. It may be that some of our Congregations buy the former because they do not know of the latter. It surely cannot be that they prefer the former, and if they have been inclined to approve of it, we invite their attention to the following article from the "BANNER OF THE CROSS?"

American Sunday School Union.—We publish in another column an acknowledgment of a donation of books from this Union, to a Sunday School of the Church in the interior of this Diocese. While we admit, as we cheerfully do, the Christian liberality of this act of the Union, we feel bound—we hope not in an unkind spirit,—to advise those of our Communion who receive its books, to examine them carefully before they are placed in the hands of the children. We know that it *profsses* to publish books which all Christian denominations can approve, and

consequently to avoid whatever can be offensive to any. Some such books may be very good, of their kind, but they are not those with which we should like to see our Sunday School libraries filled. Many of them are, in our judgment, exceptionable, and generally their tone and style is not to our taste.

This principle of excluding everything which is "distinctive," is one which it seems to us should forbid the co-operation of Churchmen.—Are any of them willing to merge their distinctive principles? A connection with the American Sunday School Union requires them to do so.

We had placed in our hands some time since a little book of their's, without date, called "The Patient Pastor"; "*revised by the committee of publication of the American Sunday School Union.*" It commences thus: "A long time ago, there was a king in England who wished to have every body think just alike about religion, and worship God just as he did." * * * * * "This king made a law that all the people of England should, at Church, *pray out of a book*, and worship God as he did. And he was so foolish as to think that he could make every body obey this law. Now some of the people did not like to *pray out of a book*, and they chose to worship God in a different way from what the king did. The king was very cruel, and when any of the Ministers did not obey this law, he would not let them preach to their people any more; and sometimes he would put them in prison and punish them severely."

Our friend who handed us the book, asks, very properly, "Is this such a book as an Episcopalian would put into the hands of his little children? and is it such as a Society professing to avoid everything offensive to any denomination should publish?"

"The act of uniformity, to which allusion is made in the extract from the book, was passed in 1662, about two years after the accession of Charles II, when the minds of the people were still impressed with the recollection of the bitter persecutions of Episcopalians, because they prayed *with a book*."

SELECTIONS.

[From the Church Times.]

ON JUSTIFICATION.

The doctrine of justification, we are often told, is (and if correctly understood, it certainly is) one of vital importance. Many it is equally certain, do not understand it, and very many seem to talk about it only to wrangle, and vilify those whom they choose not to love. It is not an article of the Apostle's Creed, and yet many think it is the only necessary article of the Christian's belief. It is held in connexion with all the *isms*,—Antinomianism, Unitarianism, Universalism, Calvinism, Methodism, &c. &c., and, of necessity, very many who believe in the doctrine of justification by faith alone, yet differ most widely in their notions about that doctrine. Some deem it to be all essential to believe in a doctrine which they name justification by faith, but have yet to know, that in order to understand what they profess to believe, they must learn what is justifying faith.

Men who are fond of reading learned treatises on the subject, may find much by which to be edified, in sermons of Dr. Barrow, on justification by faith, and on justifying faith. Others who, when discoursing on such subjects, delight to talk as the schoolmen did, may resort for their edification to books, which the writer is disposed to shun. But for men of plain sense who wish to have the subject discussed in a plain way, and for the education of such, and such only, it is now proposed to write a treatise on justification by faith only, which it is not pretended is original, because it is abstracted from the writings of Bishop Sumner.

Some may say that salvation is "of grace not of works that any man may boast." The Spirit of God, foreseeing this, has provided an answer in the words of St. James 2: 14—who there shows not that we are justified otherwise than by faith, but what that faith is by which we are justified, namely, a faith that worketh righteousness.

"Can faith save him? That faith which a man says he has, and which has no works to prove its reality. Can it save him that professes to believe in Christ, if he hath not lived in a way answerable to that profession? If he be "a hearer of the word and not a doer," if "he bridleth not his tongue," &c. &c.? Christ's own words cut off such an expectation "not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven. It is true (justifying) faith, not to say that we believe, but to keep the commandments: not to cry Lord, Lord, but to "deny ourselves, and take up the cross and follow him." Will Christ receive as His own those who confess Him with their lips, but in their lives deny Him? Faith, justifying faith, must be the governing principle of the heart, it must have strength enough to "bring forth fruit unto perfection." I must obey that truth to which I assent.

But suppose that faith is found to be not dead but living; not barren but faithful; the active principle which is intended to regulate our thoughts, and words, and actions, shall we trust to those works? Shall we trust either to "faith which worketh by love," or to works of love which spring out of faith, as the cause or ground of salvation. We must trust to no such foundation of sand. For what after all is the result of the most useful life, the most careful practice? It only brings us to the conviction that we have nothing in ourselves to trust in. It only proves to us that we are aiming at what we never reach, and resisting that which still contends within us. It daily gives us fresh reason to thank God that we have something more sure to depend on; and that "not according to works of righteousness which we have done, but according to His mercy he saved us through Jesus Christ our Lord."

This is the doctrine *in extenso* of "justification by faith only" expounded to us by the Bishop of Chester. Those who thus understand it, need no more knowledge in order to understand all that can be understood of the doctrine to which this name is given. Yet very many who do thus understand it, are denounced as heretics, as men who believe in justification by works. Surely much that is said by Christian professors (professors too who boast of their works) is cruel and unchristian in the extreme. How often is it the case, that persons who are most ready to discourse about justification by faith alone, choose to let it be understood

that they, and only those who use their phrases, believe in this doctrine, while their works, their evil speaking and evil surmisings their unsubdued tempers, and love of contention show most conclusively that they are utterly destitute of justifying faith? How much is done avowedly for the glory of God, of which the Christian must believe, that the actors are "moved and seduced thereto by the instigation of the devil?" If such misguided beings could be brought to believe, that they are as destitute of genuine faith as of good works, how much less of meddling with other men's business, of scandal, of malice, and other devilish things, there would be among men professing to be wiser and more holy than others superior to them, in all the graces of the Christian character.

ON MAKING A WILL.—from "ARNOLD."

"A testament or will," says the Epistle to the Hebrews, "is of force after men are dead." Therefore I said that it might seem to be properly, all but an act of direct religion. For the very notion of our last will and testament, implies the notion of our death: what we write is absolutely written only for that time when we shall be no more in the land of the living. There is something exceedingly solemn in writing words which shall not be read till we can write and read no more; in sealing a paper, which shall not be opened till we are laid in our graves. And thus one would think that the bare thought of making our will, the mere consciousness of writing and sealing an instrument so full of death, if I may so speak, in every line, ought in itself to be the most impressive of sermons. Again, thinking of what we write in our will, as for that time when we shall be actually abiding God's judgment, with no power whatever to repent of or undo any foolish or wicked thing that we may have said or done; we shall thus also consider carefully what we are doing, and take heed not to commit sin in such matter, where, by the very necessity of the case, there shall be no place left for repentance. Yet with all this, wills, as I have already said, often exhibit the saddest marks of sinful passions; so that there are cases in which we should think worse of a man, from the spirit shown in his last will, than from any thing that he had been known to do or say in the course of his life. A worse feeling which sometimes appears in a man's will, is that of resentment or revenge. There is a pleasure felt in remembering old slights, in vexing or disappointing those who may once have offended or neglected us. And with such feelings unrepented of, nay, gloried in, and exercised, so to speak, after death, we appear before God to ask that we may be forgiven! Surely every such will is no other than a horrible record, written and signed and sealed by a man's own hand, of a man's eternal condemnation. By it, he being dead yet speaketh, to say that he is indeed dead, body and soul. For what hope can the fondest charity entertain of such a man's repentance, when he tells us himself that up to the very latest minute of his life he did not repent, and would not? But this also, it is hoped, is a fault comparatively rare. By far the commonest evil feelings manifested in wills, are covetousness and ambition. The desire of leaving a name, of making a family, of con-

ferring enormous wealth and consequence on ourselves as living in our posterity. Thence the spirit of tying up property, for as long a period as we can, that our own power may be longer felt, and the idol which we worship may not pass away. How often is the love and peace of families broken by such wills as these; when brothers and sisters are put in a wholly wrong position with regard to each other; some unduly exalted, the rest unduly made dependant. But here, too, the thing which is most plain on the face of such a will is, that it could not have been an act done in the name of the Lord Jesus. For if there be such sins as avarice and ambition, and worldly-mindedness, I know not how they can be more shown than by thus retaining them to the last, and declaring that riches and worldly rank are things more precious to us than love for our children individually, or in their cherishing towards one another the natural feelings of brotherly confidence and affection. Another point, harder to touch upon, and on which one cannot give any universal rule, yet requires, I think, to be noticed. There are, I believe, some parts of Europe in which no will is valid unless it contains some bequest to the poor. This is evaded, as such rules are apt to be, by making the sum so bequeathed to the poor merely nominal. Yet the feeling which dictated the rule was founded on truth; that in the last act of life, a man should regard not only justice, but charity; that he should remember those whom Christ so often and so earnestly has recommended to our care. And that our Church shows the feeling, may be seen from one of the rubrics in the service of the Visitation of the Sick, which says that "the minister should not omit earnestly to move such persons as are of ability to be liberal to the poor." Certain it is, that bequests for charitable and public purposes are far more rare than they were formerly; in proportion as those wills of covetousness and ambition have more abounded, the spirit of charity and of Christ has departed, and the spirit of pride and selfishness and mammon has come in its place. And certain it is also, that there are some purposes both of public usefulness or ornament, and what is more directly called charity, which in every man's immediate neighborhood require to be promoted: Such objects let them be of what particular kind they will, deserve surely to be considered. Not of course to the real injury or impoverishment of those whose claim upon us is one of blood and nature: yet greatly in preference to views of aggrandizement for our children, or of giving them more than enough, which is quite as great an injury to them as giving them less than enough. Now it is true that self-deceit, which never forsakes us, would very likely try to persuade us, in the several cases that I have been noticing, that our will was just, or at any rate we have a right to do what we will with our own. But let men consider that, although they may deceive themselves, yet they cannot deceive God; that they must be judged not according to what a hardened and corrupt conscience whispered here, but according to what it will tell them when the time for such deceit is over, and sin appears to them as it is. And as the risk of what they are doing is great, inasmuch as their will must outlive all possibility of their repentance, and if it be a sin it must stand as such forever, it were well if they used beforehand the precautions of Christian wisdom. And as there is a God of this world who blinds our eyes, and as there is a deceived conscience which sometimes will not let us

see that we have a lie in our right hand, were it not wise to seek that aid and that light which have been given us, that we should not walk in darkness? that we should make our wills in the first instance, and review them from time to time afterwards, with earnest prayer to God that an act so solemn may be done under the influence of his spirit, and in the name of the Lord Jesus?—*Southern Churchman*.

THE IMMORTALITY OF THE SOUL.

The Subject Philosophically Considered—An Essay, read before "The Abbeville Lyceum," 12th November, 1845, by the Rev. A. H. Cornish, A. M.

Upon no subject, perhaps, have philosophers speculated more largely and discordantly than upon *the nature and duration of the soul*.

But too commonly, however, has it happened that, presumptuously striving to know what God has wisely concealed from the finite view, they have overstepped the limits of modest investigation, and entered the mysterious and shadowy region which lies beyond. They have vainly sought to *know all things*, and because they could not gain a perfect knowledge of *the essence and mode of existence* of the soul; or rather, because the soul is not, like matter, perceptible to the external senses, they would wholly discard the notion of its *immortality*, and betake themselves to the cheerless and gloomy hypothesis, that the soul perishes with the body in the grave, or, in other and more expressive language, that *the sleep of death is eternal*.

Such, in brief, is the creed of infidelity—such the end it assigns to man.

But is death total extinction? Is all that follows death mere "blank oblivion, utter nothingness?" The mind instinctively shudders at the thought. It is too dismal to be for a moment indulged. To be laid in the narrow-house, and moulder back to dust, and be no more, *never!* no never! Horrible anticipation! And the rational mind would fain avoid it in the belief, that, Revelation apart, it is nevertheless in the highest degree, *possible and probable that the spirit will survive the wreck of its mortal tenement*, that, as an old poet has well and forcibly expressed it, "*Regit idem spiritus artus orbe alio.*"*

It will then be my present aim to show, that it is, in a mere philosophical point of view, both *possible and probable that the mind or soul of man is capable of existing, and will exist after the dissolution of the body*.

The existence of mind as something distinct from the functions of the body, has been questioned by the hypothesis which supposes the mind, or vital principle to be of the same substance as the body, and like the body, liable to dissolution and annihilation.

Now suppose it be, for argument's sake, admitted, that the mind and body are, as to substance, the same, will it follow that the mind is *destructible?* or, in other words, will be annihilated?

In nature, as in mechanics, *permanency* is known to be *an universal law*.

*Lucan.

From all the teachings of science we learn, with respect to matter, that no particle of it has ever been *destroyed* by the decomposition of bodies; and since annihilation supposes *entire destruction*, it follows that no particle of matter has ever been *annihilated*. The term *annihilation*, therefore, is vague and unmeaning—denoting something of which the human mind can form no adequate conception. Hence, for aught that appears to the contrary, *matter* itself may be *imperishable, immortal*, and consequently though the body and mind were, as to substance, the same, it would nevertheless be true, that the mind is *immortal*. Annihilated then man cannot be. The grave may cover him—the worm may feed upon him—his body may be dissolved into its original atoms. but no one of these atoms will be destroyed or lost while the present constitution and order of things continues.

Matter of all kinds, we know, is liable to dissolution. Yet, all alike is continued in being—entering, perhaps, into an innumerable variety of new and fanciful combinations; so that in the natural process of things, the majestic oak may, in part be composed of the atoms of some once sensitive form laid to repose beneath its quiet shade. Nevertheless *permanency* is stamped upon all, all are *immortal*.

But, be it observed, the mind if *material*, must be an *atom*, or a *combination of atoms*, and, consequently perceptible to the external senses. But this not being the case, it follows that the mind is essentially different from its corporeal tenement. And that it is *immaterial*, distinct from matter; and also *capable of existing a part from the body* would seem to result from *the constant variations* which the latter is known to undergo, without any perceptible or correspondent change in the former. That we are the same sentient, thinking beings now, we ever have been, or, that the mind, through all the gradations of life, from childhood to old age, remains unchanged, save by a gradual expansion and improvement of its powers, is a self-evident proposition. With respect to the body, however, the case is otherwise. Between the years of infancy and maturity, it is subject, both in texture and lineament to striking variations. The question then arises, *in what manner?* or by *what process* is this change effected? Is it by gradual accretions to the original mass, without loss, or substitution? or, by some secret, yet certain process of *renewal and decay*? The latter is the view which the deductions of science would lead us to adopt; since from these it appears that the human body changes, imperceptibly, indeed, yet entirely with the increase of years, so that no identical part of the infantine or youthful frame, can with certainty be said to exist in the corporeal structure of maturer years. A fact which, by the way, is well fitted to remind us that “in the midst of life we are in death.”

But amid these constant variations in the corporeal system, the mind experiences no change, except, as before remarked, in the gradual developement and maturity of its faculties. It follows therefore, that the mind is, in its nature or essence, essentially different from the *material structure* with which it is, in some mysterious manner united. And if different, and, as we have seen, not perceptible to the external senses, then it must be *immaterial*, and if *immaterial*, there is the strongest *probability* that it is *capable of surviving and existing apart from physical organization*. For if the mind be not so intimately connected with the

body as to be affected by its partial change, is it not reasonable to believe it will not be affected by its final dissolution? "In truth, the body and its senses, appear to be nothing more than the instruments which the mind employs for the acquisition of knowledge, which, when so acquired, it feeds upon without the instrumentality of these external organs. As e. g. in the case of reasoning and reflection where the mind acts entirely separate from the powers of perception."*

Hence arises a well-grounded presumption, that when the body shall be dissolved, the mind, or immaterial principle, will live on without interruption, and in a progressively enlarging sphere of activity and enjoyment.

Furthermore, it is very generally conceded that the mind is seldom or never inactive. And when, through weariness, the body sinks to repose, how often does the mind, or *immaterial principle*, steal forth from its little prison-house of mortality, seemingly conscious of its present confinement, and anxious to anticipate its future unbounded freedom?

And, again, when the body, enfeebled and wasted by disease, is just on the eve of dissolution, how frequently does it happen that the mind evinces an uncommon degree of vigor and clearness in the exercise of its powers? Sufficient this, it would seem, in connexion with the foregoing, to render it in the highest degree *probable* that the mind will survive the decay and dissolution of the body. And if it survive it at all, the *presumptive evidence* is strong in favor of its *immortality*. For, to this end, let us briefly consider the *endowments* of the mind.

How deep, tender, and abiding its affections. How ardent and unbounded its desires? How wonderful and diversified in operation all its powers!

By *memory*, for instance, it calls up to present thought objects which lie hid in the far distant past. By *imagination* it visits, with inconceivable celerity, all places, in all time. The earth which we inhabit is but the point from which imagination commences its career; the centre only of a vast circuit comprised in its survey. It soars even beyond the bounds of the visible creation, consisting of innumerable worlds and systems, and dares even to enter the "heaven of heavens," the upper sanctuary of the Most High.

In fine, contemplate the various faculties and powers of the mind individually or collectively. Observe their operations either singly or combined. And especially consider how *hope* buoys it up amid the trials and disappointments of the present, by the cheering and consolatory promise of better things to come. While *fear*, the apprehension of future ill, serves as a salutary restraint upon present action. Those social affections too, which so closely unite the hearts of kindred spirits, and, indeed, link together the whole extended circle of human relationship; though frequently wounded, or even sundered by the hand of oppression, or of death, how, nevertheless, do they firmly cling to the comforting belief of continued existence in another state, where all the evils and inequalities of the present will be fully rectified. And shall these *fears* be ended? these *social affections* eternally blasted by the dissolution of the body? shall *memory* then cease to instruct and please by

*Abercombie, on the intellectual powers.

recalling the past ? or *imagination* to enrapture by its ever varied, fanciful, and glorious representations ? Sound philosophy answers no. "The diversified and wonderful endowments of the mind, are of themselves, sufficient evidence of its immortality."

And such, be it observed, is the conclusion to which, by a somewhat similar train of reasoning, most heathen philosophers and moralists have arrived.

True, the notions which the wisest heathen sages have entertained respecting the nature and duration of the soul are confusedly mixed with fable and uncertainty. And some in ancient, as in modern times, presumed to deny the doctrine of its *immortality*. But the simple fact that it was believed by some, reasoned about by others, and more or less engaged the attention of all, is sufficient proof of the great importance ever attached to the doctrine, and also illustrates and confirms the position, that the soul naturally *longs* for immortality. Most deeply, however, was the truth of the doctrine impressed on the minds of the more intelligent and reflecting heathen,* by the consideration of *the unequal distribution* of good and evil in the present state of being. They frequently beheld vice and tyranny triumphant, and conscious innocence and virtue suffering the severest indignity and wrong. And they were led to inquire, "What reward has virtue, that, for its attainment, the passions should be subdued, the appetites curbed, and present gratification be forborne ?"

Were they told, "Though there is no future, yet you ought to live a virtuous life, since virtuous action so greatly contributes to the happiness of individuals and of nations." Such a reply would scarcely have proved satisfactory. For, however true the admission that the permanency, nay, existence of *good* society depends on the conduct of the *good* ; it might again, and with reason be asked, "Why seek to build up, or support society at all ? Why impose restraints on the natural freedom of man, if there be no hereafter ? Why not suffer him, like a *splendid brute*, as then he would be, to seek to the full, the gratification of his sensual and grovelling propensities ? "To eat and drink, since to-morrow he must die," and be no more ?

Surely little enjoyment can result from a course of virtuous discipline ; from the enlargement of feeling and desire, from the greater cultivation of the social affections, and improvement of the moral and intellectual powers, consequent on a state of society, if man be only thereby made capable of feeling more deeply, more keenly *the loss of life*—the "total extinction of the enlightened soul."

Some higher motive to virtuous conduct was therefore seen to be needful. A motive operating alike upon the *fears* and the *hopes* of men. And such a motive could only be derived from a belief in a future state of being, where all things will be weighed in the balance of justice, and vice be punished, and virtue rewarded.

It follows, then, that they who, for whatever cause, look forward to death as the *termination* of their being, anticipate a result contrary alike to the dictates of *right reason* and *true philosophy*. And hence, although they should boldly affirm, in language attributed to such by one of old,

*Such as Cicero, Plato and Aristotle.

that, "No man was ever known to have returned from the grave; for we are born at all adventure; and we shall be hereafter as though we had never been. For the breath in our nostrils is as smoke: and a little spark in the moving of our heart, which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air; and our name shall be forgotten in time; and no man shall have our works in remembrance; and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, that is driven away with the beams of the sun, and overcome with the heat thereof. For our time is a very shadow that passeth away, and after our end there is no returning; for it is fast sealed that no man cometh again. Come on, therefore, let us enjoy the good things that are present. Let us fill ourselves with costly wines and ointments; and let no flower of the spring pass us by: let us crown ourselves with rose buds before they be withered; let us leave tokens of our joyfulness in every place, for this is our portion, and our lot is this." Yea, more: "Let us oppress the poor righteous man; let us not spare the widow, nor reverence the ancient gray hairs of the aged." Though some should thus reason, yet as we have seen, such reasoning is fallacious and delusive, having no foundation, save in the guilty fears, or irrational hopes of those by whom it is employed. For, continues the wise man, "such things, they did imagine, and were deceived; for their own wickedness hath blinded them. As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls. For God created man to be immortal, and made him to be an image of his own eternity."*

FOR THE GOSPEL MESSENGER.

MESSRS. EDITORS:—Inasmuch as your paper is the repository of documents connected with the history of the Church in South-Carolina, I send you a very old document, which will interest the antiquarian, and the friends of the Church generally.

"Grant for the Pew No. 4, in the South Gallery of St. Philip's Church
"in Charleston, 4th April, 1732."

"THIS INDENTURE TRIPARTITE, made the fourth day of April, in the year of our Lord, one thousand seven hundred and thirty-two. And in the fifth year of the Reign of our Sovereign Lord George the II., by the grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, &c. Between the Reverend Alexander Garden; the Honorable John Fenwicke, Alexander Parris, and Eleazer Allen, Esq'rs. Commissioners. For building and finishing the New Church of St. Philip's, Charlestown, and for erecting Pews and Seats therein of the first part. Jacob Motte, and Robert Austin, Church Wardens. His Excellency Robert Johnson, Esq., the Reverend Alexander Garden, Samuel Prioleau, Benjamin D'Harriette, Daniel Greene, William Yeamans, Thomas Fairchild, and Gabriel Manigault, Vestrymen of the sec-

*Book of Wisdom, 2d chap.

ond part. And Charles Hill of Charlestown, in the said Parish, Merchant of the third part: WITNESSETH, That for, and in consideration of the sum of one hundred and ten pounds current money of this Province, subscribed for, and paid into the hands of the said Church Commissioners at, and before the sealing and delivery hereof, by the said Charles Hill, for, and towards the erecting, carrying on, and finishing of galleries, and putting up seats or pews in the same, in the said Parish Church. The receipt whereof, the said Church Commissioners do hereby acknowledge, and also, for, and in consideration of the sum of five shillings a piece to the said Church-Wardens and Vestry also in hand well and truly paid, at, and before the sealing and delivery hereof, by the said Charles Hill; the receipt whereof, is hereby acknowledged. They, the said Church Commissioners, by, and with the advice, consent, and approbation of the said Church Wardens and Vestry, testified by their being made parties to, and their sealing, and delivery of these presents. And the aforesaid Church Wardens and Vestry, have, and each and every of them hath given, granted and conveyed. And by these presents, do, and each, and every of them doth, (as far as by law, they may, or can) give grant and convey unto the said Charles Hill, his heirs, and assigns, being an inhabitant, and actually residing in the said Parish, and being of the profession of the Church of England, as by law established, a seat, or pew in the gallery, lately erected in the South Isle of the said Church, and distinguished in the plot of the pews, in the said gallery by the No. 4, in the front range of the said gallery. Together with the full right, title, possession, use and occupation of the same. To have, and to hold, the said seat, or pew, unto the said Charles Hill, his heirs, executors, administrators and assigns, to his and their own proper use, benefit and behoof forever. Provided nevertheless, And it is hereby covenanted concluded and agreed. By and between the said parties hereto, That if the said Charles Hill, his heirs or assigns, shall by any manner of ways or means, alter the uniform of the said pew, at it is, or shall be built, by the said Church Commissioners and Vestry; by raising or lowering the same, by taking down the partitions, or by any other ways or means whatsoever; or if the said Charles Hill, his heirs or assigns, shall sell or dispose of the same to any person, or persons whatsoever. Except to such person or persons as be inhabitants and residents in the said Parish and of the profession of the Church of England, as by law established. Or if the said Charles Hill, his heirs or assigns, entitled to the said seat or pew, shall remove out of said Parish of St. Philip's Charlestown, and do not, nor shall within, twelve calendar months next after such removal, dispose of the said seat or pew, to some other person or persons being of the profession of the Church of England, as by law established, and inhabitant, and actually residing in the said Parish. Then this present Indenture, shall be void and of none effect. As to the grant of the said seat or pew unto the said Charles Hill, and the Church Wardens and Vestry of the said Parish for the time being, shall and may upon payment of the sum of one hundred and ten pounds current money of this Province to the said Charles Hill, his heirs or assigns, dispose of the same to any other person or persons, their heirs and assigns, being inhabitants or residents of the said Parish, and of the profession of the Church of England, as by law established.

IN WITNESS WHEREOF, The said parties to these present Indentures, have interchangeably set their hands and seals the day and year first above written.

(Signed.) Jacob Motte, Robert Austin, Robert Johnson, A. Garden, W. Yeamans, Benjamin D'Harriette, Daniel Greene, Samuel Prioleau, Thos. Fairchild, Gabriel Manigault, A. Garden, A. Parris, Eleazor Allen.

FOR THE GOSPEL MESSENGER.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

MESSRS. EDITORS:—The institution named above, in the judgment, to say the least, of a large majority of the Church, has done, is doing, and promises to do more and more, (if it be not crippled by suspicion, and insinuation,) much and extensive good. The writer has read many of its publications for the library, and *studied* most of its class books, and to the latter is prepared to give almost unqualified praise. As to the former, there may be some passages in some of the books exceptionable, but it is impossible to find any other perfect book than the Bible. The selection has been happy, and any one will be satisfied that it is, who compares our library with the mass of books for the young in the market, and in particular with the library of the Presbyterian (called the American) Sunday School Union. It should be recollected too, that books of fiction and piety are not to be understood as conformed to the rules of *exact* theology. Could all the hymns in our Prayer-book stand such a test? Might not a hypercritic complain even of the Psalms, that they taught the young that "the floods could clap their hands," and the "hills be joyful?"

But my present object is to question (not the proceedings of the Society, the Board of Manages, or the Executive Committee, *in general*, but) one recent measure of the Committee, viz: the making to each Bishop, a donation of all the publications of the Society with an invitation expressed or implied, that the said series should be reviewed and criticised by each Bishop. The cost of a set of these books, cannot be much less than \$20, but say \$15, and thus a Society, where resources are not large, gives away at once, for there are more than twenty Bishops, more than \$350. But this is only a secondary consideration. The Constitution provides (Article IV.) that the selection of books shall be made by the Board, or the "Executive Committee" which consists of three classes of persons, Bishops, Presbyters or Deacons, and Laymen. And no book can be set forth unless it is approved, not by a bare majority, but by a majority of each of these three classes. Here we see the master mind, and eminent prudence of the author of this admirable Constitution, understood to have been drafted by Bishop Hobart. Could it be possible to have this important matter, of book selection, more effectually guarded? There cannot be a meeting of the Committee, unless a Bishop be present, and any suspicious Bishop has only to be present, or obtain by the intervention of some other Bishop, or of Clerical or Lay friends, a postponement as to any proposed book, until he has de-

clared to the Committee his objections against it. But when books have been duly ratified by the Committee—by the majority 1 of Bishops, 2 of Clergy, and 3 of Laymen present, to send them to each Bishop, and invite his opinion, what possible good can come of such a measure? The whole bench of Bishops cannot control the Board, *but in the regular way*, provided by the Constitution.

They have or ought to have confidence in the Board. If they have not, let them attend the meetings, or by correspondence use their influence with it. But after more than one hundred books are set forth, to undertake, to review and comment on them, what Bishop can spare the time to do so? And if one Bishop publishes charges against, may not another publish commendations of them, and from such a course, what good can result; or rather, how great the evil to exhibit our fathers in polemic attitude—and to introduce agitation into the Church.

I do hope, that "the Executive Committee" will reconsider their resolution, and expunge it from their minutes, or solemnly repeal it. The measure, I am sure originated in the best of motives, but we must be permitted to call it, by its right names, unconstitutional, radical, unfriendly to the peace of the Church, acceptable only to self-constituted rulers, and the lovers and promoters of agitation. OLD SCHOOL.

☞ Will not other periodicals publish this.

POETRY.

FOR THE GOSPEL MESSENGER.

LAKE ELIZABETH, FLORIDA.—*A Reflection.*

The landscape in thy crystal stream
Defies the Painter's skill;
Nature unrivall'd, *here* supreme
Pencils those hues at will.

Gay gorgeous clouds mid upper air
Blaze in thy mirror's light;
And distant hills, and vales appear
In azure tints as bright.

Yet, if beneath thy silver wave
To mortals, it were given;
To glance at scenes beyond the grave,
And catch a glimpse of heaven.

Whose tardy feet would linger long
To press thy flowery mead;
Neglect to join the countless throng
Or emulate their speed?

A purer fount in gentler streams
To Faith's illumin'd eye,
Reflects the warmth of brighter beams,
And shews a Saviour nigh,

T.

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To Faith's illumin'd eye,
Reflects the warmth of brighter beams,
And shews a Saviour nigh,

T.

RELIGIOUS INTELLIGENCE.

Chapel for the School of the Diocese in Glebe Street.—It is expected to be opened with appropriate services on Wednesday, 14th October, "Evening prayer" to begin at 4 o'clock. A collection will be made, to assist in meeting the expense of fitting up and furnishing the Chapel.

Monthly Missionary Lecture at St. Stephen's Chapel.—That for September was by the Reverend Rector of the School of the Diocese (Rev. P. T. Babbit.) The obligation of self-denial as well as of effort to promote Missions, was, we understand the subject—particular engagement prevented our presence. The amount collected was \$9.

Ordination.—At Trinity Church, Columbia, on one of "the stated times for ordination" September 20th—15th Sunday after Trinity, the Rev. Richard Stevens Seely, Missionary for Newberry District, was admitted to the Holy Order of Priests. "Morning prayer" was read by the Rev. Dr. Henry—the candidate presented by Rev. P. J. Shand, Rector of Trinity Church, Columbia—and the Sermon by the Rev. R. D. Shindler, Rector of St. Matthew's Parish.

Journal of the Bishop of the Diocese, Extracts from it.—June 29th. The semi-annual Examination of the School of the Diocese was held to-day. I had the gratification of being present and recognizing its improved condition as to the number of Scholars. The patronage however, is not what might have been expected, considering the importance of the design, the ability of the Teachers, and the proficiency of those pupils who have availed themselves of its high advantages. Same day, attended a meeting of the School Committee appointed by the Convention.

July 1st. A Candidate for Deacon's Orders had his final examination; two Presbyters assisting me.

5th. Sunday, W. H. Hanckel was admitted to the Holy Order of Deacons, at St. Paul's Church, Radcliffeborough—presented by the Rector of St. Thomas', who also preached the Sermon.

11th. At the Chapel, St. Helena's Ville, I preached on the duty and method of the Christian instruction of the blacks. The chanting was agreeable, though there was no organ at this Chapel; but in the Church (7 miles distant) that appropriate and useful instrument has been recently placed, being the gift of Edgar Fripp, Esq.

12th. At Beaufort, in the Church, I preached and assisted at the Holy Communion. In the afternoon, I preached and administered Confirmation to 11 persons.

18th. A Candidate for Orders had his second examination finished, and his third examination *in part*, two Presbyters, Rev. P. T. Gervais and Rev. P. T. Babbit, assisting.

22d. At Aiken, I read "Evening Prayer" and preached.

23rd. A Candidate for Orders had his first examination—four Presbyters assisting.

23rd. At Christ Church Chapel, after "Evening Prayer" by the Rev. J. R. Fell, Deacon, I preached; I also baptized two adults and one infant, and confirmed three persons.

28th. At Tottness, after "Evening Prayer" I confirmed 5 persons and repeated a short address.

29th. Same place, after "Morning Prayer" by the Rector (Rev. R. D. Shindler) I preached. In the afternoon, I read the service and catechised the children. The Rector read a lecture from Hooker.

August 1st. Two Candidates for Orders, had their second examination *in part*—the Rev. Mr. Gervais, Rev. Mr. Marshall and Rev. Mr. Campbell assisting.

5th. Three Candidates for Orders, had their examinations finished.

12th. At the Chapel on James Island, after "Evening Prayer" by the Rector (Rev. S. Mellichamp) I addressed those to be confirmed and administered Confirmation to three persons.

16th. James M. Pringle was ordained Deacon, at St. Philip's Church, presented by Rev. P. T. Gervais—the "exhortation" was by me.

19th. At Aiken, read "Morning Prayer" the Rector of Trinity Church, Abbeville, preached. In the afternoon, I read "Evening Prayer" and preached.

22d. In Christ Church Parish, at the Chapel, I read "Evening Prayer" and preached.

24th. Feast of St. Bartholomew's at Sullivan's Island, I administered Confirmation to 3 persons, and made an address.

29th. At St. John's Chapel, Hampstead, I read "Morning Prayer."

30th. Sunday, at St. Paul's Church, Radcliffeborough, I read "Morning Prayer," and the Ante-Communion, and preached.

Sept. 4th. At the Chapel, Edingsville, on Edisto Island, I addressed the confirmed, and administered the rite to 5 persons.

5th. At the Rock's Village on John's Island, after "Evening Prayer" I preached.

6th. Sunday, same place—in the morning, I preached, administered Confirmation to 10 persons, and the holy Communion. I read "Evening Prayer"—the Rector preached.

8th. Administered Confirmation in private to a sick man, under the pastoral care of Rev. A. W. Marshall.

18th. At Columbia, a Candidate for Priest's Orders was examined. The Rector of Trinity Church, Columbia, and the Rector of St. Matthew's Parish, assisting.

20th. 15th Sunday after Trinity; same place—the Rev. R. S. Seely was admitted to the Holy Order of Priests in the morning. "Evening Prayer" was read by me; the lessons by the Rector, and the Sermon by the Missionary for Newberry district (Rev. R. S. Seeley)—I administered Confirmation to an aged invalid in her sick room.

23rd. A Candidate for Deacons Orders, had his third examination *in part*—three Presbyters assisting.

28th. At the Parochial School of St. Stephen's Chapel, Charleston. I was much pleased with the examination of the boys in the Catechism, Prayer-book and Homilies of the Church.

29th. Feast of St. Michael, &c. at St. Paul's Church, Radcliffeboro'; 24 persons were confirmed; the Sermon was by me.

30th. A Candidate for Deacon's Orders had his final examination finished; four Presbyters assisting. A Candidate for Priest's Orders had his examination; four Presbyters assisting.

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Mission at Newberry.—We have satisfaction in making it known, that a lot of land for the erection of a Church "very convenient to the

Court House" has been generously offered to the Missionary of our Church for Newberry district, (Rev. R. S. Seely.) We understand that it is to Gen. J. J. Caldwell, that the friends of the Church are indebted for this benevolence.

Domestic and Foreign Missionary Society of the P. E. Church.—The "Spirit of Missions" for September has little information from our Missionaries abroad. From the reports of our Missionaries in the West and the letters of our Bishops, it is evident, that the field in our large land, is white unto the harvest. But the appropriations (as the Bishops remark) are altogether inadequate, and yet the prospect of paying even these diminished promised payments is very discouraging. Expansion is out of the question. And as to being able to retain all our present Missionary stations, we are not sanguine. Whether the Missionary spirit is ebbing; or is flowing in other channels for foreign places or for places still nearer the East, as for seamen and other destitute persons in our great cities—and localities in the old Dioceses, we pretend not to determine. These extracts will be read with interest. "It has been already remarked, that the actual conversions to Christianity form only a part of the success of Missionary operations. A large amount of positive good, which cannot be exhibited by a tabular view, has been achieved. The Missionaries of the present day are acting as messengers of the Lord in preparing His way, even among the great body of the Heathen in India. The testimony of all intelligent observers is to the effect that Heathenism is not what it once was; that it has not the same deadly and debasing hold on the minds of its victims; and that a general impression in favor of Christian truth is diffused around every Missionary Station as a radiating point." . . . "A wealthy Brahmin gave up his son into the hands of one of the Missionaries of the Society, with these remarkable words: "I feel convinced, sir, after reading your holy Shasters, that they contain the true religion. I have not the power to come up to the purity of its precepts; but here is my son: take him as your child, feed him at your table, and bring him up a Christian." At the same time he made over the sum of ten thousand rupees (£1000) into the hands of the Missionary, to defray the expenses of his son's education."

The amount reported is, for Domestic Missions, \$2,026; from South-Carolina, \$261; for Foreign Missions \$3,468; from South-Carolina, \$783.

Georgia.—The 24th Annual Convention was held May 7th–11th—present, the Bishop, 12 of the Clergy, and Laymen representing 9 Parishes. There are 23 Clergymen. In his address the Bishop recommends "the Rector of each of the more firmly established churches of the Diocese should take into his family as his son and into his Parish as his curate, one of the newly ordained Deacons, and without constituting him his regular assistant, should employ him in the duties specified in the ordination service for Deacons, giving him food and raiment wherewith he should be content, and allowing him sufficient time for systematic study and pulpit preparation. The ordination service clearly points this out as the position of the Deacon and if the Church's view was fairly carried out, the arrangement would be of incalculable service to all parties, the Rector, the people and the Deacon. To the Rector, as freeing him

from many matters of detail which he must personally attend to unless relieved by such an adjunct. To the people, by leaving their Rector more time for pulpit preparation and parochial visiting. To the Deacon, by introducing him gradually into the practical work of his sacred office and accumulating for him a treasure of experience, without the bitter memory of blunders never to be remedied and of follies ever to be repented of. Such an arrangement would also strengthen the Diocese by increasing the number of her Clergy and preparing for the Bishop a body of young men prepared to move at any moment to any part of the Diocese." . . . "Mr. Smith is engaged at Darien and Mr. Williams as Missionary upon the rice plantations on the Northern side of the great Ogeechee River. This is our first distinct Mission to the blacks entered upon in my Diocese, and gives promise, so far as it has proceeded, of being eminently successful in its results. Mr. Williams is pursuing the right plan, identifying himself with his people as their Pastor and continuing with them during the whole year. He will reap his reward both in this world and in the world to come." . . . "From the Report of Rev. Mr. Williams, "There are not a dozen whites within the limits of the Parish, so that my whole time is devoted to the blacks. I have had service twice on Sunday, besides a weekly lecture, alternating between the different plantations. It has also been my practice to read one evening in every week to such as felt disposed to attend. On each of the plantations, schools have been established for the oral instruction of the children. One of the schools has long since been established by a lady of the parish who still continues her "labour of love" with great success. The other schools are under my own charge. The number of children connected with the schools is about eighty. The children learn and retain much better than is generally supposed, and any one who will devote himself to the work, with the determination not to be discouraged, will in the end find their labour amply rewarded. It is greatly to be desired that the example of the lady above referred to was generally followed, as it is impossible for the minister with several schools, and his other duties, to give that attention to the young which they require."

Missouri.—The 7th Annual Convention met May 13th—present the Bishop; 7 of the Clergy and several Lay-Delegates. There are 12 Clergymen, and 8 Candidates for Orders.

New Jersey.—The 63rd Annual Convention met May 27th–28th—present, the Bishop; 29 of the Clergy and 50 Lay-Delegates. The Clergymen are in number 55. The call from the Bishop for the "offerings of the Church" his pastoral letter on relieving the aged and disabled Clergy, and his address to the Convention, are highly interesting, and we could have made valuable extracts, the whole may be read profitably.

Rhode Island.—The 56th Annual Convention met June 9th–10th—present the Bishop; 21 of the Clergy and many Lay-Delegates. There are 24 Clergymen and 9 Candidates for Orders.

New Hampshire.—The 46th Annual Convention met June 10th–11th, present the Bishop; 15 of the Clergy and several Lay-Delegates. There

are 11 Clergymen. In his address the Bishop says: "At Hanover I found several Communicants—all of whom I visited at their respective dwellings. The Rev. Mr. Wallace, of South-Carolina,—a native of this Diocese,—had officiated here several times during the summer of 1844, leaving a grateful and salutary impression on many minds. To the piety and standfast fidelity of these few friends of Christ and the Church, I bear a cheerful testimony."

Virginia.—The Annual Convention of this Diocese, was held May 20th–22d—present the Bishop; the Assistant Bishop; 64 of the Clergy, and many Lay-Delegates. From the address of the Assistant Bishop, we quote, "Oct. 2d, I consecrated Grace Chapel, a very convenient house provided for the coloured people of that vicinity. This is the eighth place of worship, on James River, intended specially for the use of servants—indicating a desire to furnish facilities for their religious instruction, which is truly encouraging to those who are concerned for their spiritual welfare. If we have but men, of the right spirit and requisite tact, to give themselves to this work, and itinerate from plantation to plantation, under approval of the proprietors, I am more and more persuaded that vast good would be the result. A field more completely missionary in its character cannot well be found, and how it is that foreign destitution secures sympathy and effort, whilst none are prepared to devote themselves to this benighted population at our very doors, is a question I must leave to others to solve. The settled Clergy are disposed to do all in their power to extend their ministrations to the coloured people, but their regular services prevent them from doing much effectually. What we want is a Ministry devoted to them as specially as our Parochical Clergy are to the congregations under their charge, and cheerfully rendering Sunday Services. I trust the Great Head of the Church will put it into the hearts of some of our candidates to choose this sphere of labor, not as a temporary place, preparatory for the usual work of the Ministry, but as called to be ordained to it for life. Such Evangelists would not lack maintenance, nor lose their reward." . . . "It has been common to say, that this class of our population cannot be brought into our Church. When our Church can be brought to do her duty towards them, that, to us, reproachful saying will be heard no more. I am persuaded that our peculiar mode of worship is specially adapted to their condition, and when proper pains are taken to familiarize them with our service, it has attractions for them not to be found elsewhere. But pains must be taken, especially at first. Where this has been done, success has been quite as great as in the case of any other class of the community." . . . "The Bishop in his address said "I feel not only authorized but bound to report it (the School of the Diocese) as being most worthy of the patronage of the members of our Church. The exact order and discipline maintained; the special attention paid by the Principal and Matron to all the wants of the boys; the amount of studies performed; and the accuracy of the instruction imparted; have deeply impressed the minds of all who have opportunity of observing it, that there is no school in our country more worthy of the confidence of those parents who have sons to be educated. I only utter the sentiment of those who are personally acquainted with their

qualification, and fully competent to speak, when I say, that the three teachers, who are employed in the school, are eminently qualified for their office, and that the examination, which took place at the close of the first session, was most creditable as well to the teachers as to the pupils. Nor has the religious training of the scholars been neglected for the sake of the great attention paid to their literary advancement. Besides the religious advantages accruing to the pupils from their contiguity to the Seminary, the Principal of the High School prepares discourses for the special benefit of the boys and delivers the same in the prayer-hall belonging to the institution, on the evenings of the sabbath. Nor have his labors in this direction been unblest. But for the vacation, I should have had the happiness of admitting two of the youths under his care to the rites of confirmation during my recent visit." The Principal, reports 17 scholars, and that "the revenue was found inadequate," and therefore "a debt of \$1000 has been incurred."

North Carolina.—The Diocesan Convention, met May 29th to June 1st; present, the Bishop; 23 of the Clergy and several Laymen, representing 26 Congregations. There are 33 Presbyters and Deacons, 7 Candidates for Orders and 9 others contemplating to become Candidates. We invite special attention to these extracts from the Bishop's address. At this place "St. John's in the wilderness, I arrived just in time, to take a final leave of my aged friend, Mrs. Charles Baring, and to perform for her the last sad offices of the Church. It is due to the memory of this extraordinary lady, to bear testimony to her distinguished christian benevolence. The neat and commodious building in which the congregation at Flat Rock now worship, is a monument of her liberality; while a no less enduring record of this will be found in the grateful remembrance of the neighboring poor." . . . "At Newbern, I officiated in a Chapel erected by the free persons of colour in this town, and placed under the charge of the Rev. Wm. N. Hawks, whose self-sacrificing labors in behalf of this much neglected class, deserve our acknowledgments, while they call for our imitation. On the occasion of divine worship alluded to, I was deeply affected with the earnest solemnity of the responses, and the touching simplicity and spirit of the chanting and other music. As I witnessed this, I recollected what my Rev. brother had told me of the improved state of this people. The question arose in my mind, and with shame for our past neglect, "What might not be done for our coloured population throughout the Diocese, if each man, who calls himself a Christian Churchman, *would do his duty?*" Our free population of colour are literally cast upon us in the slave States for sympathy and encouragement. Let us not disappoint their just expectation. But while we encourage their enterprize, and give a helping hand to their virtuous struggles for temporal comfort, let us not be unmindful of their spiritual wants; but hasten to meet, in a spirit of christian kindness and charity, every desire manifested among them to have a better provision for worshipping and serving God." . . . "At Mr. Collins' and at Pettigrew's Chapel, I passed the remaining part of the season of Lent—holding daily services—delivering lectures, and commencing a new course of oral catechetical instruction to the servants. This course is to embrace the prominent events and truths of the Old and New Testaments, as connected with man's fall and redemption;

and is designed to follow the oral catechism I have already published. The services here were of the most gratifying and encouraging character—fully justifying all that has been said and anticipated of the system of religious training hitherto pursued on these plantations. When I saw master and servants standing side by side in the holy services of Passion-week—when I saw all secular labor on these plantations suspended on Good Friday, and the cleanly clad multitude thronging the house of prayer to pay their homage to a crucified Saviour;—and when I saw, on the blessed Easter-morn, the master with his goodly company of servants, kneeling with reverent hearts and devout thanksgivings, to take the bread of life at the same Altar, I could not but indulge the hope, that ere long, my spirit may be refreshed by such scenes in every part of my Diocese; while I could not help believing that, had some of our brethren of other lands been present, they would have been induced to change the note of their wailing over imaginary suffering, into the heartfelt exclamation—“Happy are the people that are in such a case; yea, blessed are the people who *have the Lord for their God*.” . . . “Often, at such times, have I wished for the presence of my friend, the good Bishop of Oxford; as I have felt assured, that could he but once witness what it is my happiness to witness, though in a too imperfect state, his manly heart would prompt him to ask instant pardon of the American Church, for his having spoken so harshly upon a subject which he so imperfectly understood; and that he would perceive his christian sympathy might find a much more natural vent in efforts to remove the cruel oppressions of the factory system in his own country, and his christian indignation a much more legitimate object of rebuke in the English Churchmen who have helped to rivet that system upon their land.” . . . “Our establishment in Valle Crucis is, under all the circumstances, advancing more prosperously than could well have been expected.” . . . “This institution I regard as a most important nursery to the Church. In addition to the safe and effectual training of our youth in Classical knowledge and sound Christian principles, for which the institution provides, an opportunity is afforded to the Diocese of raising up for itself, at the smallest expense, a class of Ministers which our necessities urgently demand; a class, humble indeed in pretension, but self-denying in spirit and vigorous in action, who, in the character of Deacons and Catechists, would conduct our Parish schools, meet the spiritual wants of our plantations, and carry the Word of Life to all poor and needy people within our spiritual jurisdiction. This, I promise you, shall be accomplished, if the Parishes will contribute some \$350 for the erection of a cheap building to accommodate students designed for the above work; provide a small stipend for a Theological Teacher, and interest themselves individually in sending pious young men to the institution. The Mission connected with the establishment has been prosecuted with as much vigor as circumstances would admit.”

CALENDAR FOR OCTOBER 1846.

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| <p>4. <i>Seventeenth Sunday after Trinity.</i>
 11. <i>Eighteenth Sunday after Trinity.</i>
 18. <i>Nineteenth Sunday after Trinity,—St. Luke.</i>
 20. Anniversary of the Orphan House:</p> | <p>21. Anniversary of the Society, for the Relief of the Widows and Orphans of the Clergy of the P. E. Church in S. C.
 25. <i>Twentieth Sunday after Trinity.</i>
 28. <i>St. Simon and St. Jude.</i></p> |
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SCHOOL OF THE DIOCESE.

(Corner of Wentworth and Glebe Streets.)

The Principal is prepared to receive Boarding and Day Pupils. A prospectus of the School, and every information may be had on applying to the Principal or any member of the Committee appointed by the Convention.

Oct. 1st, 1846.

The "Bishop White Prayer-Book Society"

OF PHILADELPHIA.

Has appointed Mr. A. E. Miller of Charleston, S. C., Agent for the Society, for the Southern States. As the object of the Society is to promote an extended circulation of the Prayer-book, it is hoped, that the Members of the Church, in the Southern States, will make liberal contributions to its funds.

Mr. A. E. Miller will constantly have on sale, the Society's beautiful edition of the Book of Common Prayer, and those disposed to forward the objects of the Institution, can purchase at a low price, for Sunday Schools, Missionary, and other purposes. Contributions to the funds of the Society, will be received by Mr. Miller.

S. AUSTIN ALLIBONE,

Corresponding Secretary Bishop White Prayer-Book Society.

Philadelphia, April 18th, 1846.

☞ A supply of Prayer-Books have been received.

A. E. MILLER.

Just Published and for sale by A. E. Miller, No. 4 Broad-st.,

"The New Week's Preparation for a worthy receiving of the Lord's Supper, recommended to the devout members of the Protestant Episcopal Church, in the United States of America, consisting of Meditations and Prayers, for Morning and Evening of every Day in the Week, with Forms of Examination and Confession: and a Companion for the Altar, directing the Communicant in his Behaviour and Devotion at the Lord's Table; with Instructions how to live well; and a Form of Daily Self-examination." ☞ Price 62½ cents.

☞ To Booksellers and others, the usual discount will be made.

Receiving Agents for this Diocese.

THE BISHOP OF THE DIOCESE for Missions, within the State, commonly called *Diocesan Missions*.

JACOB K. SASS, Teller of the Bank of Charleston for Missions within the United States, under the direction of the "Domestic and Foreign Missionary Society of the Pro. Episcopal Church," commonly called Domestic Missions. All monies sent by mail must be directed to him at the Bank of Charleston, where he is always to be found during business hours.

HENRY TRESCOT, Esq., Cashier of the State Bank, for Missions without the United States, under the direction of the Society above named, commonly called *Foreign Missions*.

EDWARD BLAKE, Esq. Teller of the Bank of South-Carolina, is Agent for receiving any contributions to Bishop Chase's Institution, *Jubilee College*.

Dr. I. M. CAMPBELL, is Treasurer of the Fund for establishing and endowing one or more Episcopal Schools, in the Diocese of South-Carolina, and will receive such sums as may be offered for that purpose.

STANDARD WORKS.

The works of the Rt. Rev. George Horne, D. D., late Lord Bishop of Norwich, to which are prefixed memoirs of his life, studies and writings, by Wm. Jones, M. A., F. R. S., one of his Lordship's Chaplains, and long his most intimate and confidential friend.

Now publishing in semi-monthly numbers in New-York, and may be had of the subscriber; 5 Nos. received. To be completed in 16 Nos. at 25 cents per No., payable on delivery.

Also, For Sale.

The Library of Standard Literature, containing the following Works, viz:—Leslie on Deism and West on the Resurrection, Jewell's Apology, Clements' Epistles, Gibson's Pastoral Letters, Home on Infidelity, Sherlock's Discourses, Sumner on Matthew, Works on Episcopacy, Jebb's Kempis, Walton's Lives, Burnet's Lives.

A Review of the Records of the Proceedings of and Debates at the late Convention of the P. E. Church in the Diocese of New-York

A memoir of James Deveaux, by R. W. Gibbes, D. D., of Columbia, S. C.

Receipts for the Gospel Messenger for the following years :

1845.	1846.
Amount brought forward received for	Amount brought forward for
Vols. XXI and XXII. 1207 00	Vol. XXIII. \$254 50
Mr. John Y. Stock, 9 00	Mrs. A. M. Lance, 3 00
1216 00	Mr. Thos. F. Drayton, (Beaufort,) 3 00
	Mr. John Y. Stock, 3 00
Deficiency for the two Volumes, ending March 1846, at the rate of \$624 per annum, 32 00	
\$1,248 00	\$263 50

GOVERNESS.

A lady accustomed to teaching the English branches, French, Music, Drawing and Painting, wishes to obtain a situation as resident governess in a family. Satisfactory references can be given. Any communication addressed to E. D. S., Post Office Box, 708, Boston, Mass., will be received and will meet with prompt attention. 3

NEW SUNDAY SCHOOL BOOKS.

The Protestant Episcopal Sunday School Library 100 Volumes 18 mo. half muslin; reduced to poor Schools, \$10.

The Children's Magazine bound, in 35 Vols. at 20 cts. each.

Sunday School Psalms and Hymns and Liturgy in one.

A further supply of

The Shadow of the Cross; The Distant Hills; The Dark River; The Castle on the Rock; The Fall of Croesus, &c, &c, &c.

Also, from Appleton's.

Laneton Parsonage; a Tale, by the Author of "Gertrude," bound and in paper covers, at 50 and 75 cents.

Light in the Dwelling, or a Harmony of the Four Gospels; with short and simple remarks, adapted to reading at Family Prayers, and arranged for every day in the year.

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A Treatise on the use and import of the Eucharistic Symbols, by Alexander Knox, Esq.

A Vindication of the Church of England, by Bishop Bull.

Eight Letters to N. Wiseman, D. D., on the Errors of Romanism, by the Rev. Wm. Palmer.

The Order of Jesuits, its Constitution and Principles.

For sale by

A. E. MILLER.

BOOKS JUST RECEIVED.

Sermons on various occasions, by Rev. W. F. Hook, D. D., Vicar of Leeds, England.

A Manual of Church Principles, by W. D. Wilson, A. M., a Presbyter of Western New York.

Sewell's Christian Morals.

Foster's do. do.

Kip's Double Witness of the Church.

The Primitive Church, by Rev. A. B. Chapin.

The Dead in Christ, by Rev. J. W. McCullough.

Ive's New Manual, a reprint of Bishop Bowen's edition.

The True Catholic, 3 Vols. bound.

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The Tongue of Time, or the Language of a Church Clock, by Rev. W. Harrison.

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